A TREATISE

ON THE

FULNESS OF THE EVERLASTING GOSPEL,

SETTING FORTH ITS FIRST

PRINCIPLES, PROMISES AND BLESSINGS.

In which some of the most prominent features that have ever characterized that system, when on the earth, are made manifest; and that it will continue to do so, so long as it can be found on the earth.

BY ELDER MOSES MARTIN,

MINISTER OF THE GOSPEL.

Read this little book and judge for yourselves; for the wise man has said, that he that judges a matter before hearing both sides of the question is a fool. Therefore read, and then judge.

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PREFACE.

Some men write for amusement, some for money, and some for the good of mankind. What may have been my motives in publishing to the world my thoughts upon the Gospel of Jesus Christ, I leave each reader to decide after a candid perusal of the following pages.

The subject I have chosen is one which has engaged the attention of almost every enlightened person in all ages of the world. If its importance was not clearly evident to every one, the writings of the Prophets and Apostles would fully demonstrate it; and the many books, pamphlets, discourses, &c., which have been set afloat upon the world for the last half century, plainly declare how important it is in the eyes of this generation.

I believe that I have some light upon this subject, which may be of use to the honest inquirer after truth, and this must be my apology for offering my opinions to the public. The Bible, and that alone will be my proof, and the test of my doctrine; and if, in the course of my remarks, I should expose any one's error, let him recollect that I am not at war with any individual, or set of men, but with false principles alone. I am not at variance with any thing which agrees with the Bible, but with every thing that disagrees with it.

If I shall, through this medium, be the means in the hands of the Lord of redeeming one soul from darkness, and bringing it into the marvellous light and liberty of the Gospel, my purpose will have been answered, and my aim accomplished.

A TREATISE ON THE GOSPEL.

"This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Mat. xxiv. 14.

In order that we may have a correct understanding of the prophecies which may be adduced in the course of the following remarks, it will be necessary for us in the first place to establish some rule of interpretation; and as the scriptures of divine truth are to be our guide, we will therefore proceed according to the rule therein laid down, 2 Pet. i. 20, 21. "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This shows us then, that we are not to place any private or concealed interpretation upon any prophecy of scripture, but that each portion of prophecy says what it means, and means what it says. I will just bring one or two examples. Noah, when the Lord told him that he was about to bring a flood of waters upon the earth, and that if he wished to be saved he must build an ark according to the pattern he would give him, immediately moved forward in obedience to this command, believing that when the Lord said he would bring a flood of waters upon the earth, he meant what he said; for he had not yet been inducted into the mystery of spiritualizing the prophecies of the scripture, which is so well understood by our modern sectarians.

Again, when the Lord commanded Abraham to

offer up his son Isaac, he immediately proceeded to obey, without any comment.

From this we discover that the prophecies of scripture are to be fulfilled literally, according to the common signification of words and sentences. I might go through with every prophecy which has ever been fulfilled, and show beyond a doubt that they have been fulfilled to the very letter.—Now all the prophecies which relate to the first coming of Christ were fulfilled literally, and as we always judge the future by the past, and believe that the same cause will produce the same effects in all ages of the world, we must therefore acknowledge that all those prophecies which are yet to be fulfilled, must be fulfilled literally.

Thus much having been said with regard to the interpretation of the scriptures, I will now proceed to the subject which, in order that it may be clearly understood, I have thought proper to consider under the following heads.

First, Show what the Gospel is;

Second, Its immutability;

Third, Its laws and governments.

In the first place then, I am to show what the gospel is. From James i. 25, we discover that it is a "perfect *law* of liberty." Every one will readily perceive that if it is a perfect law, no change can be made in it for the better, neither can any thing be taken from it without rendering it imperfect. Again, from Romans i. 16, we discover that the gospel is "the power of God unto salvation." But, says one, I had supposed that the gospel was "glad tidings of great joy." This is very true: but why? Because it is a perfect law, and because it is the power of God unto salvation, being a code or system of laws, made and decreed by the Almighty for the salvation of all who obey those laws.

Second, Its immutability.

That the gospel or God's law is immutable may be shown from various reasons. First, because it is the perfect law of God's kingdom. Now God being an immutable, unchangeable being, it would of course follow that the laws made by him, and by which he governs his kingdom, would be immutable and unchangeable; for it must take unchangeable laws to govern an unchangeable kingdom, and an unchangeable kingdom for an unchangeable king to reign over. Second, we shall enter into an examination of the scripture to prove this fact more clearly. Our text shows that no change can be made in this gospel from the days of Matthew to the end of the world; for this same gospel was to be preached in all the world, for a witness unto all nations; for, according to Gal. i. 7, when the gospel is changed in any manner it is no more *the* gospel, but is a perversion of it.

That it was not to be changed, in the least, from Paul's day to the end of the world, is put beyond a doubt in Gal. i. 8. "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." This not only bebars *men* from making any change in this gospel, but brings the bright retinue of heaven under a curse, if they should presume to change this law.

Having decided this point, it only remains to show what that law was once, and that will show what it must be again; for the great law of nature is, that the same cause will produce the same or a like effect in all ages of the world. This is plainly proved from the purpose for which this gospel was brought into the world. We learn that it was introduced for the purpose of saving men; and if it takes as much power to save men now as it ever did, it will require the same

cause, or else we must admit that mankind can be saved easier in one age of the world than in another. But this would not do, because we are informed that God God is no respector of persons ; and, if so, all men must have an equal chance. God declares that "his ways are equal ;" and, again, "men are to be judged according to their works," Rev. xx. 12. Then every man must do like works in order to obtain the same salvation, that is, be as faithful in keeping God's commands ; and if God gave certain blessings and powers to certain generations for obeying his commands, his ways are not equal unless he gives the same blessings and powers to all other generations if they obey the same commands. If God, eighteen hundred years ago, promised salvation for keeping his law, why not now ? and if he, at the same time, promised certain gifts and manifestations of his spirit to the obedient, why not now ? I defy the world to adduce a sufficient reason, for there is none.

Having laid a foundation, that fiction, superstition and bigotry, in all their horrid forms, cannot shake, with all their artillery of lies and foul calumnies, I will, in the third place, proceed to an examination of this law, and its effects.

We will begin our examination with our first parents in the garden of Eden, when the law of God reigned universally all over the earth. Let us contemplate for a moment the glorious effects of this law, when it swayed an undisturbed sceptre from one end of God's creation to the other.—Death, pain and woe, with their horrid effects, were not known—the earth brought forth its fruits in abundance for the support of its inhabitants—no thorns, no thistles, no noxious weeds could be found to mar its beauty—no sandy deserts, barren wastes, nor stagnant pools of water were seen to curse the earth— but the waters were gathered to-

gether in one place, the earth brought forth in abundance of every thing to please the eye or gratify the taste. The lion ate grass like the ox, and quietly lay down with the lamb; and, in fine, nothing could be seen but one wide spread scene of peace, joy and happiness. This was the effect that the law of God had, when it reigned universally over all the earth; and I feel thankful that God has promised that this law, with its effects, shall again prevail. See Isaiah xi. and lx., Ezek. xxxviii., Joel ii. and iii., Daniel ii. vii. and xii., Micah iv., Rev. xx. and xxi. These, together with many other that might be named, plainly prove that such a time is to come.

Having now shown the glorious effects of this law, and the happy situation in which man was placed while obedient to this law, it will become our painful duty to examine, in the next place, the contrast.

After God had created man in his own image, and had enthroned him in the Paradise of God, or Garden of Eden, wearing all the god-like features of his creator, we learn that God gave him a law or command, that, of all the trees of the garden he might freely eat, but of the tree of the knowledge of good and evil he should not eat, and that in the day he partook thereof he should surely die.—Now death was the penalty of that law. Soon after this Satan made his appearance, and introduced to our parents his spiritualizing system, (which is so fashionable in this generation,) by telling them that God did not mean what he said, for he has said, "in the day thou eatest thereof thou shalt surely die, but God knoweth that thou shalt not surely die, but become as gods, knowing good and evil."

Here we find that Satan added the little word *not*, and all his priests have been faithful in following his example. Hence, our first parents, by not believing

that God meant what he said, broke the law, brought themselves under its penalty, which was death; and this death was nothing more nor less than a disorganization of their bodies, by separating the spirit from the body, causing the body to go back to its mother dust, and the spirit to become disembodied. Thus, it was said to Adam, "dust thou art, and unto dust thou shalt return." And again, "for as by one man sin entered into the world, and death by sin, and so death passed upon all men," Rom. v. 12. Not only did all men become subject to death, but the earth itself, and all its inhabitants suffered the penalty of a broken law, and all nature began to groan under the power of death. The lion soon began to seek his prey, and make the flesh of his fellow animal his food; the earth was soon drenched with the blood of its inhabitants, and refused to yield its pleasant fruits as before, in abundance, but brought forth thorns and thistles, and various kinds of noxious weeds; our parents were cast out of their beautiful situation, and were driven forth upon the face of the broad creation, to obtain their bread by the sweat of their brow, and under the pains of death and sorrow to bring forth children, and thus multiply and replenish the earth. But, from these painful circumstances, God had prepared a way of escape; which was this—that after man had suffered the penalty of the law, which was a disorganization of the spirit and body, that they should be re-united, or, in other words, that they should receive a resurrection, and be brought into a state of immortality. In order to secure this way of escape to man, he sent his only begotten son into the world, that through *his* death and resurrection all men might be raised and brought into a state of immortality. Had it not been for this provision, man must have slept an eternal sleep, and his spirit and

body could never have been re-united; but Christ made a full atonement for Adam's transgressions, "For as in Adam all die, so in Christ shall all be made alive," both saint and sinner: "They that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation," John v. 29. This shows plainly, that the wicked will be raised as well as the righteous, and afterwards be judged for their own works alone, and not for Adam's transgressions—that will not be lisped in eternity—for when we die we have paid the debt, and Christ has died to bring us back into a state of immortality. All we shall have to answer for at the bar of God will be our own individual transgressions since we arrived at the years of accountability. If we have not transgressed any of God's laws since that time, we shall not be condemned. Thus infants, through the power of the atonement, are made heirs of God, and legal citizens of his kingdom, having transgressed no law, because they knew no law; and where there is no transgression there is no sin. Hence we see a foundation laid by the resurrection of Christ to bring all creation back into a state of immortality.

Having shown the situation we are in, in consequence of the fall of Adam, and the transgression of the law, we will next examine the fruits which followed men, after having again obeyed this law.

Here we see the two sons of Adam begin to offer sacrifice as an evidence of their obedience to the divine law of heaven, and as an emblem of that great sacrifice which God had provided for the sins of the world.

Now what were the effects of their obedience to this law? First, God began to reveal himself to them, saying that he approbated Abel's sacrifice, and disapprobated Cain's. Now the fact that God accepted Abel's offering, shows plainly that Abel must have

obeyed his law; but we have before shown that God's law is the gospel; therefore Abel obeyed the gospel, and its first fruits was revelation. When a man embraces and becomes obedient to the laws of any kingdom, he then begins to reap the benefits of that kingdom, for the power of any king or kingdom consists in the laws of that kingdom; hence, Paul says, "the gospel is the power of God unto salvation," because God's power is in his laws, by which he reveals all knowledge and intelligence unto men, until they become perfect in all things. Second, it produces the gift of prophecy, for Abel was a prophet, according to Luke xi. 50, 52, "that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias."

Thus we see that revelation and prophecy are the first two gifts produced by obedience to the immutable laws of God's kingdom. It next produced a storm of persecution, in consequence of which, Abel, one of the first inspired men, was slain by his brother to appease the wrath of Satan and his subjects.

The first thing that God does when he wishes to restore his kingdom, after it has been disorganized upon the earth, is to reveal himself to some man, and delegate him with authority to organize his kingdom, and initiate subjects into it. This authority is called the Melchizedec Priesthood, or the Priesthood of the Son of God. There is no kingdom, or part of a kingdom that do any business in a legal manner without delegated authority, and it would be the height of folly to suppose that the great God does business in a confused or disorderly manner. Now there is no way in which he can give this authority but by immediate revelation. No man has a right to administer in the ordinances of the gospel, without the

above named authority; and although he might baptize an individual a thousand times, that individual would not be a member of God's church or kingdom, any more than Henry Clay would be President of the United States if appointed to that office by the King of France.

We will now pass from Abel to Enoch, who embraced the Gospel of Christ, and became a member of his kingdom. Let us examine what the effect was upon him. First, it opened communication between him and his Creator, and God began to make himself known to him. Next, it gave him the gift of prophecy, so that Enoch, by the power of inspiration, looked down through the dark vista of unborn time, and beheld Christ come with ten thousand of his saints, &c. Jude 14. He continued to walk in obedience to this law for three hundred years, and was not, for God took him. We see that this unchangeable law continued to produce the same fruits in this age, as in the other ages spoken of.

From the days of Enoch we pass to the days of Noah. Now Noah must have embraced the gospel also, because we find, from 2 Peter ii. 5, that he "was a preacher of righteousness;" but Paul says, in Rom. i. 16, 17, that *in the Gospel* is the righteousness of God revealed; therefore, if Noah was a preacher of righteousness, he must have embraced the gospel. This being proved, we will now see what its fruits were. In the first place, God opened communication with him through the medium of revelation, and informed him that the earth was to be deluged with a flood of water.—Thus we find, that by means of revelation, Noah became aware of the danger which threatened the world, and accordingly prepared for it. The revelation given to Abel and Enoch were not sufficient for Noah, and I am led to

believe that Noah was not a modern orthodox, or he would have complained of the Lord for making new revelations, saying that the old ones were sufficient for him, and because they had saved Abel and Enoch, they would save him; but we well know, that unless God had made a new revelation, the whole world, including Noah and his family, would have been swallowed up in the flood; and the same thing would have happened if Noah had believed in the modern system of spiritualization, for then he would have believed in a spiritual flood, and a spiritual ark, and would have made no preparation for a real flood of water, consequently he would have been swallowed up in it. But the contrary actually took place, because Noah was not acquainted with such systems, but believed that God said what he meant, and meant what he said. He had not yet arrived to that state of hardihood that this generation of hireling priests have —viz., to put their own constructions on God's word, and twist it into all manner of forms and shapes, so as to make it fit their man-made doctrines. No man of God ever dare follow this course; and, therefore, we see Noah moving forward, and literally obeying the commands which he had received from God, and which proved the salvation of himself and family. In the second place we find that he had the gift of prophecy, so that he foretold what should befall his posterity to the latest generation. Gen. ix., 24—27. Thus we see that the fruits of the gospel were the same in his care as in that of his ancestors.

The patriarch Abraham was another man of God, who had embraced the gospel, according to Gal. iii. 8, and as soon as he had embraced it, communication was opened between him and his Creator. It was revealed unto him that his seed should be as numerous as the stars of heaven, or as the sands of the sea.

He also had the spirit of prophecy, and understood what should happen to his seed in the land of Egypt, and even down to his remotest posterity. When the Lord commanded him to offer up his son Isaac, he understood the command literally, and thus obeyed it: he had not become as wise as this generation, or he would have said that the Lord meant only that he should offer him up in his heart, for, surely, the Lord could not mean that I should kill him, because he has promised that my seed shall be so numerous, and that in Isaac my seed shall be called: but the old patriarch staggered not at the promises, nor at the commandments, but obeyed them in their most literal meaning, and it was accounted unto him for righteousness; we, therefore, find that he soon possessed the spirit of revelation and prophecy, and the angels of heaven soon became familiar with him, eating, drinking and lodging with him, according to the 18th chapter of Genesis.

God continued to reveal his will unto Isaac, and gave him the spirit of prophecy. Jacob also received like gifts; and we find that angels ministered unto him, and that by his faith he could wrestle with them and receive their blessings.

Thus we see that although the fathers received revelation, it did not hinder the sons from receiving the same blessings, but, on the contrary, gave them more faith, power and confidence, to ask God for themselves; and thus by the power of their faith they could wrestle with angels, bless their friends, curse their enemies, have the heavens unfolded to them, and behold the great things therein contained.

Moses, too, when he had obeyed the law of God, saw the burning bush, and heard the voice telling him what God required at his hand, delegating him with authority to deliver the house of Israel from bondage,

and to organize the kingdom of God on earth. Soon after this, we find him smiting Egypt with the ten plagues, and leading the children of Israel into the wilderness; and when, with the mountains upon either side, the Red Sea in front, and the Egyptians in the rear, the children of Israel begun to murmur at the Prophet, we find Moses stretching forth his rod, according to the command of the Lord, and smiting the sea, so that the Israelites passed over dry shod, being protected by the pillar of cloud by day, and fire by night, while their enemies were swallowed up by the returning waters. Again, we see him going up into Mount Sinai, and while there were thunderings and lightnings, the mountain quaking greatly, and the smoke thereof ascending as the smoke of a furnace, receiving the ten commandments and the law of God. After this we find him bringing forth crystal streams from the flinty rock, by the power vested in him through his faith in the Almighty, and doing many other wonderful works, and also prophecying what should happen to the children of Israel if they obeyed, and what if they disobeyed, the law of God. Here we find the fruits of the immutable law, before spoken of, again manifest. That Moses had obeyed this law, may be proved from Heb. iv. 2. Speaking of the children of Israel, the apostle says, "for unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." This was the reason that Moses was persecuted so much by them, because he had obeyed it, and mixed faith with it, and enjoyed the fruits of it.

Joshua was next appointed to lead the children of Israel, and received the same spirit by the laying on of Moses' hands. When he came to the river Jordan he exercised his faith, and the waters refused not to

stay themselves while the hosts of Israel passed through. Again, when he came before the walls of Jericho he literally obeyed the commands of God, and the walls fell down, being subject to his power. The same fruits followed him also, viz., revelation and prophecy, for he also prophesied concerning the building up of the walls of Jericho, see Josh. vi. 26. The literal fulfilment of that prophecy is shown in 1st Kings xvi. 34. And what more shall I say in regard to this ancient faith and power, "for time would fail me to tell of Gideon, and Barak, and Sampson, and Jephtha, of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens, and women received their dead raised to life again." —Heb. xi. 32—35.

Having traced this kingdom for upwards of two thousand years, we have found that the fruits of revelation, prophecy and persecution have followed each one who has been obedient to it during this time, or, in other words, that the same cause has produced the same effects in all these different ages of the world. This proves that the gospel which they embraced was as unchangeable and immutable as the author of it; yet all these men, who had such mighty power, have died; and still this wise generation think it is a plain evidence that the Latter Day Saints are not in possession of this faith, and have not obeyed the gospel, because they die like other people; for, say they, if the power of healing the sick is in the church, they must live for ever. How wonderful it is that God will not destroy his own decrees to suit their notions; for he has appointed all men to die. The same rule

would prove that the apostles never possessed this gift because they have died. But the gifts were given to soothe the cares of the saints, to smooth the thorny path of life, to sweeten the troubles and afflictions of this world, and to prepare man for the society of God and angels.

Having shown the effects produced upon mankind while this kingdom was upon the earth, let us examine the effects of its being taken away.

We find that about four hundred years previous to Christ's advent into the world, the Jews had rejected the prophets, and no more were to be found until John the Baptist. We now behold them running into all manner of error; their religion was established by the power of education and the wisdom of man, they had learned divines who spiritualized away the simple plain meaning of the law, and placed their own construction on the word of God. Thus with long faces and deep sighs and groans, they smooth their doctrines, and with lying words deceive the people, and divide them up into sects and parties, while they war with each other, and place their own institutions and additions in place of God's law, thus making it of no effect, and peach for hire and divine for money, and do away the ordinances of God's house. Notwithstanding all this, they would pray three times a day, and give a tenth part of all they possessed; would not so much as gather sticks on the sabbath day, but would stand in the streets, and in the market places, and exhort sinners to repent and turn from their evil ways; in fine, they "would compass sea and land to make one proselyte, and when he was made, he was twofold more the child of hell than themselves." Thus it is very plain that they did not lack a garb of sanctity, or devotion, with which they could cloak their iniquities; and deception always passes off best when

well touched off with sanctity. The wider the hat brim, the straiter the coat, the louder the groans, and the longer the prayers, the better the deception passes off. People are too apt to mistake such an order of things for the true order of heaven.

This is also a plain description of the common religion of the present age. The gifts and graces of the gospel could not be in existence among such a set of religionists as this, for God would not bless them unless they obeyed his commands.

Amid all this confusion, superstition and bigotry, the God of Heaven began again to set up his kingdom by sending an angel from the courts of glory to declare unto men that another inspired man was to be raised up to prepare the way before the Son of Man, and for the establishing of his kingdom. Accordingly, when John the Baptist was about thirty years of age, he came into the wilderness of Judea, crying, "Repent ye for the kingdom of heaven is at hand. Then came many publicans and sinners, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? bring forth, therefore, fruits meet for repentance." Now had John said unto them, Brother Pharisee, and Brother Sadducee, we are all climbing the same hill, only on different sides, and we will arrive at the top together—no matter what we believe if we are only sincere—and it makes no difference if we only go to meeting and pay the priest, they would without doubt have called him a true prophet, and a good man, because he had so much charity: but God never sent a man to tell the people such a story as this, for it is nothing but one of Satan's old charm tunes, with which he sings souls to sleep, and leads them softly down to hell before they are aware of it.

Then came Jesus from Galilee, and offered himself as a candidate for baptism. John, therefore, led him down into the river Jordan and there baptised him, while the heavens were opened and a voice from the excellent glory declared—" this is my beloved son, in whom I am well pleased," John iii. The Holy Ghost then descended, and rested upon Jesus, in the form of a dove. After this he chose twelve disciples from the illiterate fishermen of Galilee to preach his gospel. But, says one, why did he not choose some of the learned lawyers and doctors of the age, who had a great deal of influence and worldly wisdom? Because God always takes the weak things of this world to confound the mighty, and things that are not, to bring to nought things that are, that no flesh might glory in his presence. Then we see him taking men from their fish nets, ordaining them to the priesthood, and sending them out with authority to build up his kingdom, by preaching the gospel, and initiating members into it.

The Lord did not say unto them, go ye out into the cities and villages, and where you can get the greatest salary there stay until a greater salary shall call you somewhere else. No, my dear readers, this was not the case; but, on the contrary, he said unto them, " Go, preach the gospel to the lost sheep of the house of Israel; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Take neither purse nor scrip, neither two coats," &c.—See Mat. x. 5—10.

Now it is easy to see that at this time the same unchangeable effects were produced by this same unchangeable law, as were produced in the former ages of the world, of which we have spoken. No change having yet taken place.

The salary promised to these preachers of the gospel was a storm of persecution, and we find that this

doctrine of revelation and miracles soon set Satan's kingdom in a wonderful rage, as it did in Abel's day, and his hireling priests began to tremble for their craft, and of course must do something to prejudice the minds of their followers; they, therefore, set up a great cry of "Beelzebub, the prince of devils, a winebibber, a friend of publicans and sinners," and Satan soon sent out his pedlars with their carts well filled with lies, stories and hearsays, and the more sanctity they could mix with their lies, the more ready sale they found; and when every thing else failed them they would say it is expedient that this man should die, or else the Romans will come and take away our place and nation.

I cannot help noticing the similary between that generation and this. Just examine our public prints, especially our religious ones, that preach so much about charity, filled with all manner of lies, calumnies and base slanders, which they, together with their abettors, the hireling priests, hurl, with all the force and influence of which they are in possession, and which their sanctimonious garb gives them, against the Mormons, so called. In all their publications they say not a word about overthrowing their doctrine by the Bible, neither dare they debate upon the subject with the Bible for the text; but they will find it as hard to kick against the pricks as Paul did, for truth is mighty, and will prevail. When all other lies fail them, they then say, like the Jews, if we do not kill Joseph Smith and the Mormons, the British or the Indians will take away our name and nation. But to hasten to a farther examination of this church or kingdom.

Soon after the Lord gave his apostles their commission he also gave them the keys of this kingdom, Mat. xvi. 19. After having given the full power and

authority of this kingdom, he was taken by that religious, superstitious set of revelation denyers, condemned by stories and hearsays, and finally crucified. It was nothing but a garb of superstitious religion that gave them the conscience—seared hardihood, to commit such an atrocious crime. Even Pilate, the Roman governor, refused to give the hard sentence, and exclaimed, "I find no fault in the man."

After his resurrection he appeared to the eleven, and gave them their last commission, saying, "Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: "In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 15—19.

Now this promise was to those who believed the testimony of the apostles; not to the apostles alone, but to *all* who believed and obeyed the gospel. Here we see the same fruits promised to believers that followed them in all other ages of the world; so that they are not yet changed, although the kingdom had been disorganised four hundred years.

Now when any man will find a rule to do away with one of these fruits, I pledge myself to do away, by the same rule, every promise and command made in the scriptures of divine truth, and then we can all become infidels together.

We will now follow the disciples down to the day of pentecost. We find them all with one accord in one place, and the Holy Ghost fell upon them like a rushing mighty wind, and filled the house where they were sitting, and rested upon them in cloven

tongues of fire, and they spake with other tongues, as the spirit gave them utterance. Now those that heard were all amazed, and wondered, saying, "How hear we every man in our own tongue, in which we were born; are not all those Gallileans? Some, mocking, said, these men are filled with new wine. But Peter standing up with the eleven, said, these men are not drunken as ye suppose, seeing it is but the third hour of the day." He then reasoned from the scriptures, and showed them that Jesus whom they had crucified was the very Christ, and when he had made them believe it, they then cried, "Men and brethren what shall we do."

Now here was a man who held the keys of the kingdom of God, and possessed full power to administer the ordinances of it, and initiate subjects into it. Every one must, I think, concede that Peter understood his business, and if he did, he must have informed them correctly when they asked the above question. Mark his answer; "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." See Acts, 2d chap. We have before admitted that Peter would inform them correctly, and the way he pointed out would, therefore, be the only way in which man can be saved; for there is but one way, "and he that climbeth up some other way, the same is a thief and a robber." John x. 1.

In Peter's answer we find nothing said about "an anxious seat," or "a prayer bench," or "long experience," or "a six months' trial;" therefore, these must for ever be cast off from the vocabulary of salvation. Belief, repentance, baptism, the laying on of

hands for the gift of the Holy Ghost, and afterwards living by every word of God, are the principles of salvation.

The Holy Ghost being promised to every believer, let us examine what its effects are, and whether it corresponds with what followed the ancients, and also with those fruits which the Saviour promised to believers. 1st Cor., 12th chap. "For no man can say that Jesus is the Lord but by the Holy Ghost." "To one is given, by the spirit, the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues," &c.

We now perceive that the gift of the Holy Ghost comprises all the signs spoken of by the Saviour, as well as those which followed the ancients. 2 Pet. i. 21. "For prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." This proves that the ancient prophets understood the Holy Ghost, and worked by it; indeed, no man could know God but through it.—They might have a full and sincere belief, but could not know him unless they were in possession of the Holy Ghost.

We have now proved, beyond a successful controversy, that the Holy Ghost, which is the spirit of God, and is unchangeable and as immutable as he is, is productive of the same effects in all ages of the world; so that if it is given to man in this or any other age, it will produce the same effects that it did in the Apostolic age.

Now, the Holy Ghost was giving by the laying on of hands of those who were ordained to that authority.

Acts, viii. 17, "Then laid they their hands on them, and they received the Holy Ghost." Again, Acts, xix. 6, "And when Paul laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues, and prophecied." From these passages we learn that the Holy Ghost was communicated by the laying on of hands. We are also strictly commanded, "If any are sick, to call for the Elders of the church, and they shall lay hands on them, and pray for them, and annoint them with oil." See James v. 14, 15—1st Cor. xii. 9—Mark xvi. 18, and also to partake of bread and wine, in remembrance of the broken body and shed blood of our Redeemer. See Mat. xxvi. 26, 29—Luke, xxii. 19, 20—1st Cor. xi. 24, 28.

Having examined some of the ordinances of the gospel, let us now examine its officers. Eph. iv. 8, 14. "When Christ ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edyfying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Again, 1st Cor. xii. 28. "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." This proves that the first officer was an apostle; second, a prophet; third, an evangelist, and then those signs that were to follow the believer; and that God set

them in the church for an express purpose; viz., that his people should not be carried about by every wind of doctrine; and that they were to remain in the church until the whole became perfected; or until that which is perfect is come. 1st Cor. xiii. 10, 12; or, as Isaiah expresses it, until "the knowledge of God cover the earth as the waters cover the sea."

Now, if these powers were placed in the church, in order that it might not be deceived, then, as long as the true church existed, and was liable to be deceived, they were necessary; and if God set them in the church, what authority has man to take them out, or to say they are not nccessary? It is very evident that the church was not perfected in Paul's day, for he declares that they then saw through a glass darkly. John, also, on the Isle of Patmos, complains of the imperfection of the church, this being ninety-six years after the birth of Christ.

Again, it is very evident that the true church must always have the Holy Ghost: "for no man can know that Jesus is the Lord, but by the Holy Ghost;" and if we do not know Jesus, then we are not his witnesses, nor his children; for he said unto his apostles, "you are my witnesses;" and if we are witnesses, then we have the testimony of Jesus, which is the spirit of prophecy. Rev. xix. 10. Again, "God will do nothing, but he revealeth his secret to his servants, the prophets; Amos iii. 7. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. xxix. 15. According to this, I must believe that this people are in a perishing condition.

Let us now sum up all we have learned concerning this church, or kingdom. For officers, it had apostles, prophets, evangelists, pastors, and teachers. These men, being inspired of God, could decide all

manner of questions, and points of controversy ; and by the spirit of prophecy, could see what was coming on the church. For ordinances, it had repentance, baptism for the remission of sin, laying on of hands for the gift of the Holy Ghost, partaking of the Lord's supper, blessing of intants, anointing with oil and laying hands upon the sick; together with the gifts of inspiration, revelation, prophecy, miracles, tongues, interpretations, &c.

Now, did Christ establish the true order, or did he not? I infer that he did, and if he understood his business, and set up his church correctly, has any man a right to alter it? He who does alter it, will come under Paul's curse. "Though we, or an angel from heaven, preach any other gospel unto you, than that ye have received, let him be accursed," Gal. i. 8. A plain description of such characters may be found in 2nd Peter ii. 10, 20. The blessings spoken of were placed in the church for the perfection of the saints, &c., and whoever teaches contrary to this is a perverter of the gospel, and antichrist in the full sense of the word ; he is leading souls down to hell, and will utterly perish in his own corruption. Such I warn, in the name of Jesus Christ, to repent of their sins and obey the gospel, or they will be damned.

We can trace the church, by the Bible, down to the year of our Lord ninety-six ; when the sacred history closes with John on the Isle of Patmos. Many suppose that here God closed the canon of scripture or revelation, and that he will no more be a God of revelation. In order to prove this, they quote Rev. xxii. 18. "If any man shall add unto these things, God shall add unto him the plagues that are written in the book." Mark, it is unto the words of the prophecy of this book: then the addition was to be made to the words, and not to the book: for every

book written since, would be adding to the Bible, inasmuch as the Bible is a book; but the idea is, not to alter his prophecy; for if any other revelation being written was an addition, then John brings the curse on his own head; for he wrote his gospel more than three years afterwards; and again, the angel said unto him, "Thou must prophecy again before many peoples, and nations, and tongues, and kings," Rev. x. 11. Besides, the Bible was not then compiled, and when King James caused the Bible to be translated, he put this book with it, in that sense of the word. But the meaning is, that nothing should be added to, or taken from, his prophecies, to alter the sense in the least.

Our next object will be to learn when this church lost her authority, together with all her gifts and graces; for we find that, at the present time she is disrobed of all her beautiful garments, and those who pretend to defend her are crying out that all her gifts, graces and ordinances, are useless and non-essential in this age of the world. It will not be expected that we can, in this short work, enter into the full details of her history; but we will just give some of the leading points.

About the year 100, all the apostles are said to have been dead. From that time, until the year 323, notwithstanding the many persecutions that arose, and the schisms that had crept into the church, she still flourished, and there were many truly humble followers of Jesus, who enjoyed the gifts and graces of the gospel; for so long as the profession of religion was attended with danger, so long as the dungeon, the rack, or the faggot, was in prospect to the disciples of Jesus, their lives were pure and heavenly. But, in the year 323, Constantine the Great took the reins of government, amalgamated church and state, took upon himself the title of Bishop, increased the salaries

of the clergy, gave popularity to the Christian religion, and introduced into it worldly honors, grandeur, pomposity and wealth. From this time we see the true religion of Christ decline very fast; schisms on schisms, man-made creeds, confessions of faith, &c., &c., entered into the church; and about the year 570, according to Dr. Mosheim, all the gifts and graces of the church were entirely done away.

In the year 325, the council of Nice was called, consisting of 318 Bishops, a multitude of Presbyters, Deacons and others, amounting in all to 2048, and yet, in this large assembly, there was not found enough of the Spirit of God to obtain a revelation, to settle a most important point of doctrine, and thus human wisdom was their main dependence. Under this order of things, the Nicene creed was adopted, and all men were forced to subscribe to it, or suffer banishment. The church soon became the head of government, and Satan the head of both. Instead of having apostles, prophets, evangelists, &c., for the work of the ministry, and the perfecting of the saints, they had become so perfect, that they had the sword, the rack, the dungeon, and all manner of tortures their wisdom could invent, for perfecting the saints, or the church, as they pleased to call it. I shall leave the reader to judge for himself when the church was the most perfect.

In the year 606 the title of Universal Bishop was conferred upon Boniface III., and all ecclesiastical historians have admitted, that from this time until the days of Martin Luther, all manner of superstition, ignorance, bigotry, licentiousness, and worship of images prevailed. Nothing can be plainer than that this church had become apostate, and was without any of the powers or fruits of the true church.

We will now examine it after the reformation by

Martin Luther. He was born in 1483, at Isleben, in the county of Mansfield, in Upper Saxony. The immediate occasion of the reformation was the sale of indulgences by Tetzel. On the 10th of December, 1520, in the presence of a large concourse of spectators, he committed to the flames the bull of excommunication which Pope Leo X. had published against him.

The question now is, where did Martin Luther get his authority, or priesthood, to build up the church, or to preach the gospel. He could not have received it from the Church of Rome, for, in the first place, she had none, except from the devil. In the second place, Martin Luther was excommunicated from that church, and that would have destroyed all the authority that he received from her. It yet remains to be shown where his authority did come from: some might say that it came from God; but that could not be, for two very plain reasons; first, he did not pretend to be an inspired man, nor to receive revelations; and that is the only way in which the Lord ever gives authority, after his kingdom has become disorganized. Secondly, he did not build up a church after the apostolic order; for he had no apostles, no prophets, no evangelists—and he even denied immediate revelation, which shows that he was not sent of God. He did not baptize for the remission of sins; he did not lay on hands for the gift of the Holy Ghost: neither did he lay hands on the sick, but sent for a physician; nor had his followers any of the gifts and graces of the apostolic church: they did not contend earnestly for the faith, once delivered to the saints, but contended that such faith and power was not for man any more to enjoy. Then we see that they, as well as the Church of Rome, were preaching a perverted gospel, and would come under Paul's curse, spoken of before.

Did John Calvin better it any? No: but immediately went to work and propagated his doctrine as the old harlot had done, by the fire and the faggot. Thus we see Servetus and Rodgers burned at the stake, and many others killed, in consequence of their non-obedience to this new gospel.

Now, to sum up this matter, and show the difference between the true church of Christ on one hand, and the churches of Martin Luther and John Calvin, and all their posterity, which compose the various Protestant churches of the nineteenth century, on the other hand, it amounts to this. One had apostles, prophets, evangelists, pastors and teachers, who led the church by inspiration, or divine revelation; whereas, the others had learned men to preach their learned men's opinions or comments. In place of the Holy Ghost to teach them all things, they have seminaries and colleges to teach them divinity, and other men's opinions on the Bible, and the best manner of spiritualizing the Scriptures to suit their creeds; in lieu of preaching without money and without price, they must have a salary of from 200, to 50,000 dollars a year; in lieu of laying on hands for the gift of the Holy Ghost, they have an anxious seat, or a prayer bench, where they pray over them until they think they receive the Holy Ghost; in lieu of the gift of healing, they employ a physician;—in place of the gift of tongues, a seminary; instead of the gift of knowledge, prophecy and revelation, guess so, may be so, and hope so;—and instead of receiving from the Lord, line upon line, and precept upon precept, they have falsely ordained for themselves teachers, having itching ears, and have been turned from the truth unto fables, in fulfilment of Paul's prophecy, 2nd Tim. iv. 3, 4.

Having shown, beyond dispute, that the true apos-

tolic church has gone into the wilderness, and become disorganized, without order, power or authority, having apostatized, in the full sense of the word, and not been acknowledged by God for the last 1300 years, we shall next refer the reader to a few passages of scripture, to prove that the sacred writers foretold this apostacy, and understood it perfectly well. The reader will do well to read the whole chapters. Dan. ii. and vii.—Dan. xii. 7, 12.—Isa. xxiv. 5, 6.—Acts, xx. 29, 30—2nd Thess. ii. 1, 12.—2nd Pet. ii. 1, 3.—Rev. xiii. 7.—Rev. xvii. 1, 18.—Rom. i. 22.—2nd Tim. iii. and iv. On a careful perusal of the sacred pages, the reader will readily discover that I have but touched upon the principal passages to prove this point.

Our next object will be to show that God has promised to set up his church again, after this great apostacy had taken place, and establish his kingdom, and cause it to fill the whole earth. It will not be expected that we can enter into a full and detailed examination of the subject, as our limits will not admit of it; we will, however, give as correct an understanding of it, as the brevity of this work will allow. Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Here we have the plain declaration of the prophet, that the God of heaven shall set up a kingdom, (not kingdoms,) and that it shall break in pieces all other kingdoms. Now, from the fact that he will set up a kingdom, we evidently learn that his kingdom was not then in existence, upon the earth; for what necessity would there be, for setting up a kingdom, if that kingdom was already set up? From Dan. vii. 27, we also discover that this kingdom is to be set up on the earth,

and that there is to be but one kingdom on the earth, and the saints are to possess it for ever. This kingdom is not to be set up beyond the bounds of time and space, as some of our learned divines would have us believe; for it is to be in the very same place that the image was, and the four beasts, and that was upon the earth. It is very evident, from reading the 7th chapter of Daniel, that the little horn, or the Romish Church, should make war with the saints, until the Ancient of Days come, and then the judgment will be given to the saints of the Most High; and they shall then possess the kingdom under the whole heaven, and all dominions shall serve and obey them. Soon after the Ancient of Days sits, the Son of Man was to come and take upon himself the power, and dominion, and glory, and all peoples, and nations, and languages, should serve him.

Now, when the kingdom first commences, it is to be very small; but like "the little stone cut out of the mountain without hands," it is to grow and increase, until it fills the whole earth. Our text also proves that just before the coming of Christ, when wickedness is to be swept off from the face of earth, "This gospel of the kingdom is to be preached in all the world, for a witness unto all nations." Here, then, we have it proved beyond the shadow of a doubt, not only that the apostolic church or kingdom was to fall away, and become completely disorganized, but that in the last days it is to be restored again; and as the same immutable, unchangeable gospel is to be preached, it will produce the same fruits that it did then; and, as it is to be as universal as it was in the morn of creation, it will produce the same glorious effects that it did then.

We shall next endeavour to show in what way and manner this kingdom must be set up, in order that

every man may know it when he sees it. The Church of God was always known by its form of government, and its doctrines; not as many in the nineteenth century have supposed, by its signs and miracles; for, miraculous power was never given to make unbelievers believe, but for the perfecting of the saints, and Christ himself expressly declares that "it is a wicked and adulterous generation that seeketh after a sign." Mat. xii. 39. Not only so, but Satan, the father of lies, was the inventor of sign seeking, (see Mat. iv. 3, 11,) and his children have been faithful in following his example. Paul plainly declares that they were given for the benefit of the believer, not the unbeliever. Again, when it was requested that one might be sent from the dead to preach to certain individuals on account of the hardness of their hearts, it was said, "If they will not believe Moses and the prophets, neither will they believe, though one rose from the dead." When a man calls for a sign to make him believe, he has then proved himself to be the rankest kind of an infidel; for if he believed the Bible, he would want no sign to make him believe the doctrines contained therein. But, says the objector, we want a sign, that we may know whether you are a man of God or not. That is the request, is it? Then you will "put your trust in man, and make flesh your arm," in spite of all I can do. Let me ask a question. Did God say he that lacketh knowledge, let him ask of man, and he shall give him a sign? or rather, did he not say, "If any man lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not." James i. 5. For this is one of the signs or gifts promised to the believer, and inasmuch as they lacked this gift they could ask of God, and he would give it unto them. Besides all this, when a man asks for a sign, and at the same time pretends to

believe the Bible, it not only shows that he is a notorious hypocrite, but places himself in the power of Satan: for Satan has power to work miracles; for instance, the Magicians of Egypt, and the Witch of Endor calling up Samuel; and it is said in Rev. 13th chapter, and 13th and 14th verses, that he shall again work miracles in the sight of men; so, that, my dear reader, if you should ever become so hungry for a sign that you should ask for one, and receive it, you may be sure that it comes from the devil; for no man of God ever gave a sign when it was asked of him, in order to make an unbeliever believe; it being contrary to the example of the Saviour, which all christians should follow.

Having shown then, that miracles are not wrought for the purpose of making believers, it will be necessary for us to show how the Lord is to get subjects into his kingdom, and how he will make believers in his gospel: for the God of heaven himself could not set up a kingdom, unless he had subjects to that kingdom. Now, if we can learn how he has accomplished this thing in former ages of the world, we shall expect him to manage in a similar manner in these days; for he declares that his ways are equal, and that he his no respector of persons; he cannot, therefore, be a respector of generations.

First, how did God set up his kingdom in the days of Noah? He first called Noah, and delegated him with authority to build up his kingdom by preaching his gospel and warning men to repent and gather round the ark, in order that they might be saved from destruction by the flood. Now, the Saviour declares, "as the days of Noah were, so shall the days of the coming of the Son of Man be;" (Mat. xxiv. 37,) and as the first business was, in the days of Noah, to delegate a man to build up his kingdom, and the next

was the preaching of the gospel, so shall it be in the days of the coming of the Son of Man. And if it will be as it was in the days of Noah, there must be a prophet sent to warn the people of what is coming on the earth.

When Moses was called to set up God's kingdom in his day, the first thing was to delegate him with authority, to go and teach the Israelites and the Egyptians what God required of them. But, says the objector, did not Moses perform miracles to establish the truth of his mission, and make unbelievers believe? If he did, God was disappointed for once, for it did not make them believe, but only hardened them the more; whereas it proved salvation to the believers, for by that power the Red Sea was divided, and their enemies swallowed up in the waves; and by the same power manna was brought down from heaven, and we do not read of an unbeliever obtaining so much as one handful; so that, instead of miracles being a benefit to unbelievers, they were a curse. Thus we see that, in Moses' day, it was as it was in Noah's, preaching the gospel and warning the people, and indeed this was the business of all the old Prophets.

When the time came for the Saviour to set up his kingdom, he first sent an angel to inspire John the Baptist to preach; and a greater prophet was never born of woman, still he did no miracle. See John x. 41. Now, if prophets were to be tested by their miracles, we should be obliged to strike Noah and John from the list, in direct opposition to the Saviour's declaration. When he came upon earth to set up his kingdom, he first chose twelve men, and to them he gave authority to build up his kingdom; and when he sent them into all the world to preach the gospel, he promised that certain signs should follow those who believed on their *words*, not on their miracles. In

order to put the matter at rest for ever, and show that preaching the gospel is the way to make a man believe, I will quote Paul's words on the subject. Rom. x. 14, 15. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Now what do we understand by being sent? For instance, when the United States sends an ambassador to England, do we not understand that it is delegating him with authority to do business for this country? Certainly we do; and when he puts his signature to any bill, it is the same as if the whole United States had signed it. So it is with God's ambassadors; they are first called or chosen; they are then endowed with the Holy Ghost, which gives them instructions continually, and by immediate revelation they know what their King's business is, and therefore do it correctly. Now, the only way in which they can be called is by revelation, (Gal. i. 12,) for no man can act on another man's commission, any more than General Harrison could take the Presidential chair, because General Jackson had a commission for that office. Thus we see the inconsistency of those men, who, in the nineteenth century, pretend to act on the commission given to the apostles.

Having proved that men are required to believe through the instrumentality of preaching, and that such preachers must be called by revelation, and inspired by the Holy Ghost to preach the true gospel, we shall next examine and see if God has left us any promises in the scriptures, that the gospel shall be revealed from heaven after the apostolic age; for if we can learn that God has promised to send men to preach in the last days, and can learn what they will preach, then we

shall know them when we hear them; and if they preach the true gospel then we may certainly know that they do not come from Satan; for Satan never will be instrumental in saving souls; and therefore will never preach the true gospel; and the only way in which we can find this out, is to go and hear, and judge for ourselves, and put no confidence in flying reports. Rev. xiv. 6, 7, "And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Here is plain evidence that when the Lord sets his hand to build up his kingdom on earth, the first thing he will do will be to send an angel from heaven, to commit the gospel, a law of this kingdom, with authority to administer the ordinances of the same unto men; for, as we have seen before, this is the only way that the Lord ever has set up his kingdom. Now, the evidence is convincing, that this angel was to commit unto man the laws of the same kingdom that Daniel saw set up in the days of the ten kings spoken of; for he declares that it was an everlasting kingdom, and that it should break in pieces all other kingdoms; and John declares that the gospel which the angel had was an everlasting gospel, and that the hour of God's judgment was come; which is a fair representation of the breaking in pieces all other kingdoms. John makes the subject still plainer in the next verse, for he says "Babylon is fallen," which, no doubt, refers to all the kingdoms of the earth; for Babylon means confusion, and we find that the whole earth is in a state of confusion, both religiously and politically; and we find in the 10th verse

that upon all those who would not obey the gospel which the angel proclaimed, (for there was no other true gospel,) was the wrath of God to be poured out with indignation. In the 15th verse, we see that an angel is sent to reap; this is a representation of the gathering of the saints; as in Mat. xxiv. 13. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, the same thing will be found in Mark xiii. 27. Those passages plainly show that when this gospel is preached, the saints will be gathered together to some place. From the 17th to the 20th verses, we discover that another angel was sent to thrust in his sickle and gather the vine of the earth, and cast it into the great wine press of the wrath of Almighty God. In Mat. xiii. 41, we are informed that "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This corroborates also the saying of Malachi iv. 1, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." From these last quotations we learn that the wicked are to be gathered and cut off, and they shall be destroyed, root and branch. For more proof on this subject, I will refer the reader to Joel, ii. and iii.—Exekiel, xxxviii. and xxxix.—Isaiah, xxiv.

Having proved that this kingdom was to be set up by the preaching of the everlasting gospel, and that God's judgments were to follow soon after, our next object will be to show what means the Lord will make use of to preach this gospel. Jer. xvi. 16, "Behold, I will send for many fishers, saith the Lord, and they

shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." By reading the former verses of this chapter, we readily discover that this passage relates to a time when God will set up his kingdom in power and great glory—a time similar to the one spoken of by John—and hence we learn that when this angel flies through the midst of heaven, he will call men, and authorize them to preach it to their fellow men. And they are, also, to hunt and gather Israel, and all the Gentiles who obey their message, to the places appointed for their deliverance; in order that all that fear God and obey his gospel may be prepared for the coming of the son of man.

It now remains to prove what kind of a kingdom they will build up, and how it must be organized. In doing this we shall be obliged to show what kind of a law, or gospel, they will preach. We shall then be prepared to discern between the true kingdom, and the kingdom of Satan. Those men who are thus authorized to build up this kingdom must preach the same gospel that the Apostles preached; and organize a church, or build up a kingdom similar to theirs; for if they did not, they would come under Paul's curse, as well as the Angel who committed it to them. And again, "*This* gospel of the kingdom must be preached in all the world," &c. according to our text. Here our Saviour is speaking of that same gospel which he taught his disciples; and the same kingdom which was set up by him and his Apostles; and this was to be preached just before the end of the world; evidently referring to a time similar to the one spoken of by John, when "the hour of his judgment is come." Therefore it is very evident that neither the angel, nor those to whom he commits the gospel, can vary

from the old apostolic order; the only difference being in the addition of that "the hour of his judgment is come." Then this latter day church, or kingdom, must be organized with,—first, apostles; secondarily, prophets; thirdly, evangelists; and then pastors and teachers; these must be its principal officers. Its ordinances must be, first, belief; second, repentance; third, baptism in water, by immersion, for the remission of sins; fourth, the laying on of hands, for the gift of the Holy Ghost; then the blessing of infants, the washing of feet, the partaking of the Lord's Supper, and laying on of hands for healing the sick, &c., and its gifts must be wisdom, faith, knowledge, healings, miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. Now, when we see a church preaching and practising the above-mentioned order, and contending earnestly for the faith once delivered to the saints, then we may know that it is the true church of God; for the true church can no where exist without such an order of things, and whosoever preaches any other, is a perverter of the gospel, and comes under Paul's curse.

Having now described the true church, so that a wayfaring man, though a fool, need not mistake it, I will give the reader one more sign, which always has followed, and always will follow, the true church of God, until the ancient of days shall sit. This is no more nor less than persecution. This sign is peculiar to the church of God; for it never rode on the current of popularity, but was always despised and rejected by most men. Satan's kingdom, however, is always popular, and the reason why the churches of the present age are so popular, is because they have not sufficient of the Spirit of God in them to make the devil mad. He is no better pleased with truth now than

he ever was, and whenever it makes its appearance, he will make as strong exertions to oppose it as ever. Now, one of two things my opponents must do; (that is, those who deny the apostolic order of things, and say that the above-named gifts and graces are done away, and are no more necessary;) they must either prove that God and his kingdom have changed since the days of Christ, together with all the laws of that kingdom, and their effects; and this would prove God and all his prophets liars; (this, however, would be no more than they have done already, if their creeds, confessions of faith, &c., be allowed as evidence,) or, they must prove that cause and effect is all a fiction, and that all logical reasoning is false. After they have done this, they can then sit down, with their fingers in their mouths, and cry, O! what wise fools we are!!!

We will next prove that it will take just such a kingdom, as the one here described, to fulfil the predictions of the prophets, and just such a gospel, to accomplish the work laid down by them. Isaiah, i. 25, 26, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward, thou shalt be called, the city of righteousness; the faithful city." It is very evident that this prophecy has never yet been fulfilled; for God has not yet purely purged away the sins of Israel; neither has Jerusalem become a city of righteousness, or of faithfulness. And there is no doubt that the prophet here had reference to the same time that Daniel had, when he declares that God's kingdom should reign universal all over the earth; and when this takes place, the passage above quoted informs us that God will restore to Israel, their judges and counsellors as at the first.

Who were the first judges and rulers in Israel? Moses and Joshua: and they were both inspired men and prophets. Now God has promised to restore them, as at the beginning; and afterward Jerusalem shall be called, the city of righteousness; the faithful city. Mark well, not at the same time, but afterwards; that is, after he has restored all her former officers, and purely purged away her dross, and taken away all her sin; not as Mr. Miller would have it, that Christ will come before any of this work is performed. The gospel is the only thing that cán restore judges to Israel as at the beginning; because it will take the gift of prophecy and inspiration to make such men as Moses and Joshua. The gift of the Holy Ghost, which is communicated by the laying on of hands, will make just such men.—2nd Pet. i. 21. Come now, all ye revelation denyers, and prove to me how this prophecy can ever be fulfilled without revelation and prophecy; and after you have solved this problem I shall have a few more for you. It is evident that the gospel, which the angel had to preach, which is the law of a kingdom organized after the old apostolic form, would just fulfil this prophecy of Isaiah.

We will next notice the 11th chapter of Isaiah. In this chapter, we find that the prophet commences by giving a description of the Messiah's ruling and judgment at his second coming; he then shows what a powerful effect his government would have over all creation; animal, as well as human: and finally declares, "the knowledge of God shall cover the earth, as the waters cover the sea." After showing that such a day shall come, he then commences, in the 10th verse, to particularize the manner of its coming, by saying, "there shall be an ensign for the people; to it, shall the gentiles seek, and his rest shall be glorious." What do we understand by an ensign?

We understand that it is the standard of a nation; the flag, or colours, by which it is always known. Then we have learned, that, in order that the earth may be prepared for the knowledge of God to cover it, as the waters cover the sea, God will send an officer, delegated with authority from Him, to hoist his ensign to the nations. Now the sign of God's kingdom was always the gospel, as is plainly shown in our text. "For this gospel of the kingdom shall be preached in all the world for a *witness* unto all nations."

We all know that the flag or standard of a nation witnesses unto all that see it, what nation it is. Just so it is with God's kingdom. As, the gospel being preached, and the church organized according to the New Testament pattern, is the only true ensign of his kingdom, it must have been this that the prophet referred to in the verse spoken of. In the 11th and 12th verses we are informed that, "it shall come to pass in that day," (that is, in the day when the ensign shall be lifted up,) "that the Lord shall set his hand again a second time to recover the remnant of his people, which shall be left from Assyria and Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." It is well known that the house of Judah was not scattered to the four corners of the earth, until some time after the death of our Saviour; and as we know that there has been no such gathering as that spoken of in this prediction of Isaiah, since that time, we must come to the conclusion that it yet remains to be fulfilled. The question might be asked, How shall we understand the distinction here made between Israel and Judah? It is well known by all

who are acquainted with the Bible, that in the days of Rehoboam, son of Solomon, and Jeroboam, the son of Nebat, the children of Israel became divided into two parties ; viz. the house of Israel, composed of the ten tribes over which Jeroboam reigned, and the house of Judah, over which Rehoboam reigned. Since that time the two kingdoms have been distinguished by the titles given them in the chapter. The reason why they are called the outcasts of Israel is, because that, on account of their wickedness, the Lord gave them into the hands of Shalmanezer, king of Assyria, who led them into a far country, and they have never since been heard of; therefore, they are, in fact, outcasts from society, and from the knowledge of their brethren. But, in the above-mentioned verses, the Lord has promised to gather them and also their brethren, the house of Judah, from all places whither they have been scattered, unto the land of their fathers; and as we have before shown, that " no prophecy of scripture is of any private interpretation," this must be taken literally, just as it reads. The 14th chapter of Zechariah, the 31st of Jeremiah, the 37th of Ezekiel, and many other passages, too numerous to mention, prove, beyond a possibility of a doubt, the truth of the gathering of the children of Israel in the last days, just before the second coming of Christ; and as this cannot be done in one year, Mr. Miller's words must fall to the ground, or else those of the holy prophets of old. The 15th verse of the same chapter shows the mighty and marvellous power that should be made manifest on their return. Here we learn that the rivers are to be dried up, the tongue of the Egyptian sea to be utterly destroyed, and an highway to be cast up, like as it was to Israel, in the day that he came out of the land of Egypt. Now what consummate ignorance it must

be, to suppose that this prophecy has any allusion to a spiritual gathering: for what need would there be of drying up rivers, smiting streams, and casting up highways for spirits to pass over: or do they suppose that it means spiritual rivers, and spiritual streams, and spiritual highways? One thing I am certain of; that it would take a larger and more powerful spiritualizing machine than Mr. Miller or any other man that ever I heard of, possesses, to make me believe it. Here, again, it is evident that it will require just such a gospel, with all its gifts and graces, as that I have laid before you, in order to accomplish this work. Now, ye revelation denyers, I have another problem for you to solve. I want you to smite the river in the seven streams thereof, and make men go over dry shod and utterly destroy the tongue of the Egyptian sea: and when this is done without any revelation or miracle, I shall then have a few more for you, which, if you do in the same manner, I will then cry, "Mormon delusion," with you.

Let us now turn and examine the 18th chapter of the same prophet. In the second verse we learn that ambassadors are to be sent from a land which is beyond the rivers of Ethiopia, and in the shape of two outspread wings. Now, as there is no other land beyond the rivers of Ethiopia, in the shape spoken of, but the land of America, we must conclude that this is the land alluded to by the prophet in this chapter; and it just fills the description, because it is the first land beyond the rivers of Ethiopia, it has eagles wings for its colors, and there is no other land under the whole heaven, so much in the appearance of two wings, as is North and South America. These messengers, or ambassadors, were to go to the same people before mentioned; "a people that had been scattered and peeled, a nation terrible from their beginning hitherto; a nation meeted

out and trodden down, whose lands the rivers have spoiled." A plainer description of the children of Israel could not have been given. In the 7th verse, we find a present brought unto the Lord of hosts from the same people; therefore, they must have received the messengers sent to them. Now, if Mr. Miller's calculation be true, and the sectarian missionaries are the messengers, they must be wonderfully blessed to bring much of a present to the Lord of hosts by the year 1843. I am led to believe that they will stand in need of miracles to accomplish this work, for we hear of but very few Israelites, within the last thirty years, being converted to what they call the gospel; I mean sectarian faith, which is almost every thing else but the gospel.

In the 27th chapter, 6th verse, we discover that there is a day to come, "when the Lord shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." From the 5th and 7th verses it is plain that the prophet had reference to the literal seed of Israel. The fruit here spoken of, must be the fruits of the gospel, or kingdom of God. "For, by their fruits ye shall know them." Now the prophet, no doubt, had reference to the same time that Daniel did, when he declares that the kingdom of God shall fill the whole earth; and if we are to know it by its fruits, it must produce the same fruits as it did 1800 years ago; and these fruits can be produced in no other way, than by obedience to the gospel in its old apostolic form. We are informed in Isaiah, 49th chapter, 22nd and 23d verses, that the Lord God saith, "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and

their queens thy nursing mothers ; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet ; and thou shalt know that I am the Lord ; for they shall not be ashamed that wait for me." In the 3d, 6th and 7th verses, we have it as plain as words can make it, that the persons referred to in the above quotation, who were to be carried on the shoulders of kings, and be served by them, and the dust of whose feet they were to lick up, were the literal seed of Abraham. Besides this, if more evidence was wanting, the very nurses themselves would be sufficient, for if it was to be a spiritual gathering, I am very certain that spirits would not need such assistance as kings and queens: see 60th chapter of Isaiah, on the same subject; " Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them ; and I will bring them again into their land that I gave unto their fathers." Jer. xvi. 14, 15. From this we understand that such a time is to come, that the mighty miracles performed on the bringing out of the children of Israel from Egypt, are to be sunk into momentary forgetfulness, when compared with the stupendous works which are to be performed when he shall bring them from the north country, and from all the lands whither he had driven them. The ten plagues, the dividing of the Red Sea, the bringing forth of the crystal stream from the flinty rock, and the other miracles performed during the exodus of the children of Israel, are to be completely swallowed up, and sunk into oblivion, before the miracles of the last days. Here we see the necessity of the gospel, with all its gifts and graces, to perform this work, and pre-

pare the hearts of the saints to receive it. Joel, in the 2nd and 3d chapters of his predictions, speaks of the same time. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel, ii. 28, 32. But, says the objector, this was fulfilled on the day of pentecost. If it was, both Paul and Peter were greatly mistaken; for the spirit was not poured out upon all flesh on that day; neither were the signs spoken of seen then. Now, on the day of pentecost, they received the Holy Ghost, which spirit will in the last days be poured out upon all flesh, that is, when the little stone cut out of the mountain without hands fills the whole earth. And because the apostles received this spirit on the day of pentecost, it is no sign that the same spirit would not be poured out upon all flesh at some future period. Again do we see the absolute necessity of the apostolic order of things being restored, the gift of the Holy Ghost given, and the gifts and graces of the church of God enjoyed in the last days, in order that all these prophecies may be fulfilled.

Again, Micah, iv. 1, 7, we learn from this, that in the last days the mountain of the Lord's house is to be established on the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, and many nations shall come and say, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of

his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And the Lord shall judge the nations, and they shall learn war no more, and that every man is to enjoy the labour of his hands, and sit under his own vine and fig tree, for the mouth of the Lord has spoken it. Here, it is evident, that in order to commence this work, the Lord is first to send forth his word and law unto the people, which, when they hear, will cause them to gather together to Zion and Jerusalem. That the house of Israel will constitute a large portion of this gathering is proved in the 6th and 7th verses of this chapter. The prophet here plainly appears to have reference to the very time when the Lord should set up his kingdom, and cause it to fill the whole earth.

Now, we have most clearly demonstrated two facts; first, that there must be just such a kingdom established in the last days, as was set up by the apostles; and that the gifts and graces of the gospel, which where then enjoyed, must again be enjoyed, in order to fulfil the prophecies relating to that subject. Second, that the seed of Abraham, together with all those who are grafted in, and numbered among the literal seed, are to be gathered in the last days unto Zion and Jerusalem. But in order to strengthen it still more, and put it beyond a doubt, I will quote one more passage. Rom. xi. 26 & 27. "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." There can be nothing more plain than that Paul here referred to the literal seed of Abraham, and that there shall come a Deliverer out of Zion, who shall turn away ungodliness from that seed; and this is the covenant or promise which he made

unto their fathers ; 28th verse, " As concerning the gospel, they are enemies for your sake ; but, as touching the election, they are beloved for their father's sake." This shows that the Israel spoken of here is not, as many of our wise sectarians suppose, converted Gentiles, but the literal seed of Abraham ; and these are all to be saved, without any ifs or ands about it ; and this corresponds with the testimony of the rest of the prophets, that God will send men, and commission them to go to the scattered tribes of Israel, and gather them from the four corners of the earth. Paul declares that this Deliverer should come out of Zion. Now if there be no place called Zion, then he would not come out of Zion ; and if Zion was all over the world, then he could not come out of it without coming out of the world. But, I presume, that Mr. Miller, and his train of spiritualizing brethren, would gravely tell us that this must be spiritualized, being the only way in which they could get around it.

The reader will discover that I have but barely hinted at a few of the prophecies which foretell these things, that are coming on the earth, in the last days ; the shortness of this work, not admitting of more, and its purpose being rather to explain the first principles of the true gospel of Jesus Christ. In the latter part of this work, however, the reader will find a short selection of passages of scripture, relating to the various subjects that concern us in this age of the world. The reader will do well to read the passages referred to for further instruction in this matter.

Now, to close this short treatise on the gospel, let us sum up what has been proved. First ; I have proved beyond refutation, that God is unchangeable, and that his kingdom with all its laws and effects are also immutable and unchangeable. Second ; that the gospel is the law of God's kingdom, and must, when-

ever it is preached in its purity and simplicity, produce the same unchangeable fruits. Thirdly; I have proved that the apostolic church has been completely disorganized, changed and overthrown—that it has lost its authority and become subject to the "little horn," spoken of by Daniel—and that neither Martin Luther, John Calvin, nor any of their successors, have reorganized it, but that the churches built up by these men are in the same state of apostacy as the mother church. Fourthly; I have proved that this church, with all its former beauty and glory, was to be restored to the earth again—that an angel was to be sent from the heavenly courts to commission men, and endue them with power and authority to preach "this gospel in all the world for a witness unto all nations." I have also shown how this church could be designated from all other churches by its fruits. And lastly; I have proved that the literal seed of Abraham, together with those Gentiles who obey the gospel, are to be literally gathered to the places appointed by the Lord of hosts. The above named points I challenge the world to disprove, by scripture and fair argument.

All these things, being fairly proved, shew satisfactorily that the whole sectarian world is built upon a sandy foundation—that they have no authority to preach, but what they derive from the Romish Church, (who derived hers from the devil,) and who has cut them off, and thus destroyed that authority—that the Lord will never own them unless they obey his commands—that however sincere they may be, they cannot be saved without obeying the gospel—that, that gospel is the one herein laid down—and that they must lay aside all prejudices, search the Bible, no longer deny revelation, no longer persecute the saints, no longer tell all manner of lies about them, no more despise the Church of Christ, no longer disobey God's

commands, and no longer put off the day of repentance and obedience.

I, now, as a living witness of God, feel it my indispensable duty to declare to all men, who may chance to peruse this little work, that the Angel of God has committed the everlasting gospel, with the holy priesthood, unto man, in fulfilment of John's prediction: that God has now a church on earth, organised after the apostolic order, with all the gifts and graces which belong to it: that the warning voice is to all people, REPENT, FOR THE HOUR OF GOD'S JUDGMENT IS COME: and, that nothing but speedy repentance will save this generation from utter ruin. With words of truth and soberness, I leave this testimony with you, that my garments may be clean of the blood of all men at the last day, for I know these things by the gift and power of God, not of man. Even so. Amen.

After having given my testimony to the world, of the truth of the gospel, I feel it a duty which I owe to the cause of truth, and to my fallen men, to say something in regard to the many lies, false reports, and foul calumnies, that have been heaped upon the Church of Jesus Christ of Latter Day Saints; for, from the very moment that the proclamation was made to the world, that a new dispensation had been committed in these latter days, Satan marshalled all his forces, and made a grand attack upon this kingdom, when it was in its infancy, and whose defender was a boy of only 18 years of age, who, like the apostles of old, was destitute of that knowledge and education, which, in this day and age of the world, is so common to the professed preachers of the gospel.

Now, let us examine the manner in which this kingdom was assailed. The first thing was to assail the character of that individual whom God had appointed

to be an instrument in his hand to build up his kingdom on the earth, and why did his Satanic Majesty consider this the most effectual means to destroy this kingdom, and to secure the inhabitants of the earth to himself? Because, he very well knew that this wise and popular generation would not believe any thing that was not popular; and that they would sooner be damned than lose their popularity; and thus, when he had made the people believe this was a despised doctrine, and that its followers were of no reputation, he had secured to his favor those that sought for popularity; and immediately sent them forth, well supplied with all the lies, and false reports, that the fruitful soil of priestcraft, and rich imagination of self conceit was capable of producing. Hence, we hear the cry going forth that Joseph Smith is a liar, drunkard, horse-thief, a money-digger, a juggler, a swindler, a fool, a desperado, knave, and to cap the climax, that he is an ignorant blockhead, not worthy of notice, a mere ignoramus who cannot read or write; together with a numerous host that I have not mentioned, which would make a catalogue that would cause the recording angel of the damned to blush to register, in the darkest caverns of Satan's dominions.

Then you can readily see that Satan furnished his pedlars with a very large assortment, and I think a man must be very hard to please, if he could not find one, out of so many, that would suit him. No, my friends, there was but one kind that could not be suited, and that was the truly honest in heart. One would suppose, from the foregoing, that Joseph Smith had been a very industrious character in his youthful days. The above catalogue of lies has been faithfully kept in circulation, and there have been added to the list, murder, treason, burglary, robbery, arson, &c., &c. These reports have all gone out before the truth, for

the purpose of pejudicing the minds of the people, and putting a stop to the work. But did this have its desired effect? No, my friend, but the great wheel began to turn, and, like a snowball rolling down an inclined plain, began to gather out the honest in heart, and being propelled by the arm of the Great God, it surmounted every difficulty. Now, after Satan and his servants saw that this plan was not sufficient to stop the progress of truth, he then began to enforce the laws of mobocracy, to whip, tar & feather, and murder, men, women and children, burn houses, and drive the people of God from place to place, confiscate their property, and make them as miserable as possible.

Now, who were the principal leaders of this banditti? I answer, professors of religion; such as the Reverend Isaac McCoy, a Baptist preacher, and Gen. Clark, and Mr. Bogard, both Methodist preachers: and by the exertions of these powerful engines of Satan, in this land of freedom and liberty, the earth has been drenched with the blood of many saints, while thousands have been driven from their homes in the inclement season of winter, barefooted, and almost naked, to seek a shelter in a distant land, and the frozen ground has been crimsoned with the blood of men, women, and children. Here was the time when the tender infants were heard to cry for bread, and weep with anguish on their mothers knees, until, for want of food and shelter, and being chilled by the nothern blast, they fell asleep in the icy arms of death, their father's butchered by a ruthless mob, led on by priests and bigots, in whose breast justice and mercy never found place: and many hundreds, after being deprived of the necessaries of life, and exposed to the inclemency of the of the weather, languished, and fell subject to disease, and finally reposed their shattered frames in the dark and silent tomb. Here the bereaved widow, and her

orphan children could be found weeping over the cold and mangled remains of a butchered husband and father.

Is not this enough to make the very knees of terror quake, and all the sons of liberty to tremble. O, proud and boasted America! Where has thy liberty fled? Has it taken wings upon the head of the scape goat, and been carried to the land of forgetfulness? Or has it gone down to the grave, with the old veteran of the revolutionary war? O, ye sons of liberty, awake! for you stand upon the very verge of ruin! These things of which I have spoken are things which I have witnessed with my own eyes, and they are solemn realities.

Having given the reader a brief history of the means that Satan has made use of to destroy the truth, I would invite your attention to the days of Noah, and of Moses, and of all the ancient prophets, and to Christ and his apostles. In these ages we can see the same means made use of to destroy the truth. Our Saviour was called Belzebub the prince of devils, a winebibber, a Sabbath-breaker, and a friend of publicans and sinners, and if they call the Master of the house Belzebub, what will they not call the household. He was condemned by stories and hearsay; they could find plenty that would swear to the lies brought against him, but they were like those that testify against the truth, in these days; they could not agree in this testimony, and so it is now, for their stories all give each other the lie. But what has caused Satan to scum up his old armour, and weapons of war, which have lain dormant so long? it is because he has the same enemy to contend with, namely, truth; for every cause will produce the same effect in every age of the world. But I will now bring my remarks to a close, by giving my testimony to the world, that the above named

charges, or reports, that are in circulation concerning Joseph Smith, and the doctrine of the Church of Jesus Christ, of Latter Day Saints, are false; and having been personally acquainted with Joseph Smith, and said Church for about ten years, I give my testimony to the world, that my garments may be clear of the blood of all men. I would further say, that Joseph Smith, since my first acquaintance with him, has lived a moral and a christian life; and notwithstanding the mighty efforts that have been made to retard the progress of this kingdom, it has rolled on, unimpeded, until it has gathered into its bosom one hundred and fifty thousand souls, who are now enjoying in the truth, and bring forth the gifts and graces of the gospel, and it will continue to roll forth, until the knowledge of God covers the earth, as the waters cover the sea.

REFERENCES,

To prove the Gospel in its fulness, the ushering in of the dispensation of the fulness of times, and the Latter Day glory.

THE GOSPEL.

Gal. i. 8-12. 1 Thess. i. 5. Rom. i. 16, 17.

Its first principles, promises and blessings.

Matthew, xviii. 18-20. Mark, xvi. 15-18. Luke, xxiv. 46-49. Acts, i. 8, and chap. ii. John i. 11, 12. Rom. x. 14-17. Jas. ii. 26. Acts, viii. 12-17; ix. 17, 18; xxii. 14-17; xix. 1-7. Rom. vi. 17, 18. Heb. v. 12; vi. 1-3. Mat. xvi. 24. Mark, viii. 34-38; Mat. vii. 13, 14, 21; iii. 11-17. John iii. 1-5. Acts, ii. 37-40; viii. 37-39. Rom. vi. 3-5. Gal. iii. 26, 29. Col. ii. 6-12. Eph. iv. 3-5.

BAPTISM.

Matthew, iii, 11. Mark, vii. 8. Luke, iii. 16. John, vii. 26. Mark, vii. 4. John, vii. 39. 1 Cor. vii. 17. Matt. iii. 6. Mark, vii. 5. Mat. iii. 13, 14 and 16. Mark, vii. 9; x. 39; xvi. 16. Luke, iii. 7-12; vii. 21-29, 30 John, iii. 22, 23; iv. 2, 7; x. 40. Acts, ii. 38-41; vii. 5; viii. 12, 13, 16, 36, 38; ix. 18; x. 47, 48; xvi. 15-39; xviii. 8; xix. 3-5; xxii. 16. Rom. vi. 3. 1 Cor. vii. 13, 14; x. 2; xii. 13; xv. 29. Gal. iii. 27. John, vii. 25 33; iii. 26. Mat. xxviii. 19. John, vii. 28-31; iii. 23; Acts, xi. 16.

The Holy Spirit and power of Godliness.

2 Timothy, iii. 1-5. Mark, xvi. 17-18. John, xiv. 12-21, 25, 26; xv. 26, 27; xvi. 7-13. Acts, i. 5, 6; ii. 17, 18, 33, 38, 39. Pro. xxix. 18. Acts, xxi. 8, 9. Rom. xii. 4-8. Rom. i. 17. iii. 21, 22. 1 Cor. i. 4-7; ii. 9, 10. Rom. viii. 9. Rev. xix. 10. 1 Cor. xii chap. Eph. i. 3; iv. 8, 14. 2 Pet. i. 2, 3. 1 John, ii. 20, 27. Heb. xi. chap. Jude, 3. 2 Cor. xii. 1-4. Heb. xii. 18-24. Eph. iii. 17-19. 2 John, 9-11.

ANTIQUITY OF THE GOSPEL.

Eph. i. 3-10. 2 Tim. i. 9, 10. Rom. i. 16, 17. Acts, iv. 12. John, viii. 56; v. 46. Gal. iii 8. Gen. xii. 1-3. Gen. xxii. 15-18. Ps. cv. 8-10. Gen. xviii. 10-14; xiv. 18-20. Rom. ix. 6, 7. iv. 11-13. Ex. xxiv. 11. Deut. xxxiv. 9. Heb. iv. 2. 1 Cor. x. 1-4.

Necessity of the Gospel being revealed from Heaven at the first coming of Christ.

Matthew, xv. 2-9. Mark, vii. 5-15. Mat. xxiii. 13-37. Rom. i. 20-25 ; iii. 9-19. 1 Thes. ii. 14-16. 1 John, v. 19.

Necessity of the Gospel being revealed from Heaven in the Last Days.

Acts, xx. 29, 30. 2 Thes. ii. 1-3. 2 Tim. iii. 1-5 ; iv. 1-4. 2 Pet. ii. 1-3, 10-19. Rev. xiii. 7 ; xvii. 1-5, 18. Rev. xiv. 6-8. Rev. xviii. 1. 1 Cor. xii., xiii., xiv. Eph. iv. Rom. xii.

MILLENNIUM.

Isa. ii. 2-4 ; xi. chap. ; Isa. iii. 8. Jer. xxxi. 34. Mic. iv. 1-4. Joel, ii. 21. Rom. viii. 19-22. Acts, ii. 17. Isa. ii. 25-28 ; iv. 2-6. Isa. xxviii. 8-23 ; lx. chap. Isa. lxv. 8 25, 12 23. Jer. xxiii. 3-8 ; iii. 14-18 ; xxxii. 37-42. Jer. xxxiii. 6-9, 14. Zech. x. 1-6, 12 ; xiv. 1-10. Rev. xx. 1-9 ; v. 8-11. 1 Cor. xv. 22-28. Acts, xxvi. 7, 8. Eph. i. 10. Ps. civ. 3, 4. Isa. xxv. chap. Dan. vii. 13, 14, 27 ; ii. 1-4. Isa. xxiv. 1-6 ; 17-29.

CHRIST'S SECOND COMING.

2 Pet. 3-7. Mat. xxxiv. 29-39 ; xxvi. 64. Mark, xiii. 26 ; xiv. 62. Luke, xxi. 27. Acts, i. 10, 11 ; iii. 20-24. 1 Cor. iv. 5. Philip, iii. 20, 21. 1 Thes. i. 8-10 ; iv. 15-17. 2 Thes. i. 7-10 ; ii. 1-8. 2 Tim. iv. 1. Titus, ii. 13. Heb. ix. 28. Ja. v. 7, 8. 2 Pet. i. 16. Jude, 14, 15. 1 John, ii. 28. Rev. i. 7. Ps. xv. 1 ; xcviii. 1-6. Isa. ii. 10-21 ; lxiv. 1-3 ; lxiii. 1-5. Joel, ii. 12-28. Rev. vi. 12-17. Acts, ii. 20. Heb. iii. 1-3. Mal. iii. 1-5. 2 Thes. ii. 11, 12. 1 Thes. v. 12. Isa. lx. chap.

Showing a general burning at the Second Advent of the Messiah.

Isa. xxiv. 6. Mat. iv. 1. Rev. xviii. 8-16. 2 Peter, iii. 10. Luke, iii. 17. 2 Thes. i. 8. Ps. i. 1 ; xcviii. 3. Heb. xii. 29.

The Kingdom taken from the Jews and given to the Gentiles.

Mat. xxi. 43. Ex. xix. 5, 6. Ps. xiv. 2, 3. Isa. i. 2-6, 10, 15. Rom. iii. 10-18 ; xiv. 17. Mat. 10, 40 ; xxiii. 34-39. 1 Cor. xii. chap. Rom. xi. 19-28. 2 Thes. ii. 1-3.

THE GATHERING OF ISRAEL.

Jer. xii. 14-17. Isa. xi. 11, 12. Deu. xxx. 1-9. Jer. xvi. 14-21. Isa. xl. 1-5 ; xliii. 1-7 ; xlix. 10-23. Jer. iv. 5-9 ; xxx. 3-7, 11. Jer. xxxi. 4-13. Ez. xxxiv. 22-31. Ezk. xxxix. 21-29. Ez. xxxvii. 12-28 ; xxxvi. 34, 35. Ho. xiv. 4-7. Am. ix. 11-15. Ps. cxliv. 5-15. Joel, iii. chap. Zech. xii., xiv. chap. Rev. vii. chap.

MIRACLES AND REVELATIONS IN THE LAST DAYS.

Isa. xi. 15-16. Jer. xxxiii. 7-11. Ex. xiv. 21-22. Deu. iv. 33, 34. Jer. xvi. 14, 15. Zech. x. 11. Mi. vii. 15-17. Ezek. xx. 33-37. Isa. lxi. 8, 9. Jer. xxxi. 31-34. Rom. xi. 26, 27. Isa. xli. 14-20; xliii. 9-16; lxii. 1-4.

KINGDOM OF GOD IN POWER, AND BUILDING UP OF ZION.

Mark, ix. 1; viii. 38. Mat. xvi. 27, 28. Luke, ix. 26, 27. Jno. xxi. 22, 23. Book of Mormon, page 495, third edition. Dan. ii. 44. Mark, iv. 22-32. Jer. xvi. 21. Isa. xl. 31. Isa. iii. 1, 2, 6-12; lv. 12. Ps. xcvi. 10-13; xciii. 1. Isa. xliv. 21-23; xlix. 10-13. Rev. xi. 15-17. Isa. li. 3, 4. Jer. xxxi. 12. Isa. lxiv. 10. Zech. i. 17; ii. 10-13. Ps. cxxxii. 4-8, 13, 14. Isa. lxii.; v. 26; xviii. 1-4; xxix. 22; lx. 10, 22; liv. 11, 17; xii. chap.; iv. 2-6. Ps. lxviii. 1-5; cii. 13-8. Dan. vii. 13, 14, 18-27. Luke, xix. 11-17; xiv. 15-24. Mat. xxvi. 29. Mark, xiv. 25. Luke, xxii. 18, 21, 25, 31. Mat. vi. 18. 2 Tim. iv. 1. Rev. xii. 10, 11; xix. chap. Isa. xxv. 6-12. Ps. xlvii. chap.

BOOK OF MORMON.

Eph. i. 10. Rev. xiv. 6. Acts, iii. 20, 21. Mark, iv. 22-32. Dan. ii 44. Ho. viii. 11, 12. Isa. xxiii. 1-5. Gen. xlviii. 14-22. Gen. xlix. 22-26. Deu. xxxiii. 13-17. 1 Chron. v. 1, 2. Ps. lxxx. 1, 2. Ho. xi. 9-11. Isa. xvi. 8. Jer. xlviii. 31, 32. Eze. xxxvii. 16-20. Isa. xxix. 11, 12, 3-5. Heb. ii. 2, 3. Isa. xlv. 8. Ps. lxxxv. 11-13; cxix. 142-151. Ho. viii. 11, 12. John, xvii. 17. Rev. xiv. 6.

THE GOD OF ISRAEL.

Ps. xc. 2. Mal. iii. 6. 1 Tim. iii. 16. Isa. ix. 6, 7. Philip, ii. 6-11. Col. i. 15-21. Heb. i. 1-3. Gen. xxviii. 13; xxxii. 30. Ex. xxiv. 9-11. Ex. xxxiii. 20-23. Isa. vi. 1-3; xxv. 9, 12. Isa. lii. 10. Ezek. xxxviii. 18. Zech. xii. 10; xiii. 6; xiv. 3, 4. Rev. xix. 11-16; i. 10-18. Gen. i. 26, 27; v. 1-3. Rom. v. 10. Eph. iii. 16. Col. i. 20, 21. 2 Cor. viii. 1, 2. Gal. iii. 6-9. Rom. xv. 4. 2 Peter, i. 19-21. Rom. v. 18; ii. 5-13.

ON PRIESTHOOD.

1 Pet. ii. 5-9. Heb. v. 4-6; vi. 20; vii. 1, 4, 12. Gen. xiv. 18-20. John, xv. 16; xvii. 18-23. 2 Cor. v. 20; ii. 15, 16. Mat. iv. 18-23. Mark, i. 16-20; iii. 14. Mat. vi. 4-10. Ex. xviii. 7, 12-24; xix. 5, 6. Num. iii. 10; xvi. 39, 40. 2 Chron. xxvi. 18-20. Judges, vi. 11-15, 20-28. 1 Sam. i. 1; ii. 26-28. 1 Kings, xvii. 1; xviii. 30-38. Isa. lii. 7, 8; lxi. 6, 7. Rev. vii. 2-4; xx. 6.

Prophecies that have been fulfilled literally.

Gen. vi. 17; xv. 13; xix. 12; xli. 29. Joshua, vi. 26. Then 1 Kings, 16, 39, will show the fulfilment. 2 Chr. xxi. 12. Daniel, vii. 21; Jer. xxv. 1; Isaiah, xlv. 8; Ezra, i. shows the fulfilment of it. Isaiah, vii. 14. Luke, xxi. 20. Acts, xxi. 10. 2 Tim. iv. 38. 2 Peter, i. 20.

Prophecies yet to be fulfilled, and we believe literally, the same as the others.

Isaiah, xi. 11-16. Jer. xvi. 14. Ezek. xx. 33-37. Romans, xi. 22. Isaiah, lxi. 8; ix. 24. Ezek. xxxvi., xxxvii., xxxviii., xxxix. Zech. xiv. Rev. xi. Gen. xviii. 8. Acts, vii. 5. Job, xix. 23. Rev. xviii. 18. Mal. iv. 1, 2, 3, 5, 6, and many others.

Free salvation to all.

Rev. xxii. 17. Mat. xi. 28. Isaiah, xlv. 22—those that stand in connection—Acts, v. 31, 32; viii. 12, 13; x. 36-48; xvi. 1, 2; xxii. 12, 13. Heb. v. 12-14; vi. 1-6.

Shewing that there is a Devil.

Matthew, iv. 1-5; xiii. 39. Job, i. 6-12; ii. 1, 2, 7. 1 Peter, v. 8. James, iv. 7. Jude, 9. John, viii. 44. 2 Tim. ii. 26. James, ii. 19. Luke, xxii. 3; x. 17, 18. 2 Peter, ii. 4. Jude, vi. Rev. xii. 7-9; xx. 1, 2. Isaiah, xiv. 12.

Books quoted in the Old and New Testament, not to be found in the Bible.

Book of the Wars of the Lord—Numbers, xxi. 14.
Book of Jasher—Joshua, x. 13; 2 Samuel, i. 17, 18.
Acts of Solomon—1 Kings, xi. 41.
Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer—1 Chron. xxix. 27.
Book of Abijah the Prophet, and vision of Iddo the Seer—2 Chron. ix. 29
Shimeiah the Prophet—2 Chron. xii. 15.
Story of the Prophet Iddo—2 Chron. xiii. 22.
Jehu—2 Chron. xx. 34.
The Story of the Book of Kings—2 Chron. xxiv. 27.
Book of the Acts of Uzziah—2 Chron. xxvi. 22.
The Acts of Manasseh, written among the sayings of the Seers—2 Chron. xxxiii. 18, 19
The Lamentations of Israel were written, but are not to be found—2 Chron, xxxv. 25.
The Prophecy of Urijah—Jeremiah, xxvi. 20.
First Epistle to the Cors.—1 Cor. v. 9.
Epistle concerning the common salvation—Jude, third verse.

Prophecy of Enoch—Jude, 14th verse.
Many Gospels—Luke i. 1, 2.
1 Kings, iv. 32, 33. Hosea, viii. 11, 12. Isaiah, xix. 11, 12, 13.
Rom. ix. 25. Habak. ii. 2, 3. Ezek. xxxvii. 16, 17; iii. 2, 3.
Col. iv. 16. Rev. v. 1; x. 10. Dan. xii. 1-4. Eph. iii. 3.

CRONOLOGY OF TIME.

	YEARS.
Gen. v. 6, 7, 8.—From Adam to the end of the flood	1656
xi.—From the flood to Abraham	292
xxi. 5.—From Abraham to Isaac	100
xxv. 25.—From Isaac to Jacob	60
xlvii. 8, 9.—From Jacob's birth to his entering Egypt	130
Exod. xii. 40, 41.—The Children of Israel in Egypt	430
1 Kings.—From the departure out of Egypt to the building of Solomon's Temple	480
xi. 46.—Solomon's reign, from the commencement of the Temple	36
xiv. 21.—Rehoboam's reign	17
xv. 2.—Abijam's reign	3
xv. 10.—Asa's reign	41
xxii. 42.—Jehosaphet's reign	25
2 Kings, viii. 17.—Jehoram's reign	8
viii. 26.—Ahaziah's reign	1
xi. 3.—Athaliah's reign	6
xii. 1.—Joash's reign	40
xiv. 2.—Amaziath's reign	29
xv. 2.—Azariah's reign	52
xv. 33.—Jotham's reign	16
xxxvi. 2.—Ahas' reign	16
xviii. 2.—Hezekiah's reign	29
xxi. 1.—Manasseh's reign	55
xxi. 19.—Amon's reign	2
xxii. 1.—Josiah's reign	31
xxiii. 36.—Jehoikem's reign	11
xxiv. 18.—Zedekiah's reign	11
From the Babylonish captivity to the birth of Christ	588
Total before Christ	4159
Since Christ	1841
Age of the World	6000